



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

upon the brain, exciting it until it is so fashioned that it responds with certain changes in itself to every image that strikes the eye" (p. 67), nor can we say that the "brain feels" (p. 68). The term "telepathic" has no place in strictly scientific psychology, and, meaning as it does in the noun form "non-sensuous communication *between minds at a distance*," it cannot be used of the "self finding God within" (p. 92). He also maintains that "the evidence and arguments for determinism seem to him to be conclusive," and yet he "insists that man is free" (p. 37); he further *assumes* that good and evil spirits influence every man, and then speaks of this influencing as a "great and undoubted fact" (pp. 112-13). He believes in the "law of the conservation of life-energy" (p. 112), but this is not the scientific principle of the conservation of energy, although apparently he assumes that it is. Aside from these blemishes, the author is fairly happy in his treatment of many themes, especially "Omnipotence" and "Christian Enterprise."

Viewed in the large, the book is healthfully stimulating to the imagination and of value in this period of transition, although the reader needs to be able to winnow the chaff from the wheat.

WEISS, GEORG. *Fries Lehre von der Ahndung in Ästhetik, Religion und Ethik unter Berücksichtigung von Kant, Schiller und Jacobi*. Göttingen: Vandenhoeck und Ruprecht, 1912. 191 pages. M. 5.

This is an expository and critical presentation of the philosophy of Fries and his relation to the theological thought of his own day, and an unbiased appraisal of the renewed influence of this writer in recent years. Weiss develops, rather exhaustively, the dependence of Fries upon, and deviation from, Kant, and his debt to both Schiller and Jacobi. His relation, also, to Schleiermacher and possible influence upon Lotze are presented carefully. In this last connection, Weiss suggests that Lotze may have obtained his conception of "judgments of worth" from Fries and thus indicates a possible influence upon Ritschl.

The meaning of *Ahndung*, which has begun to reappear in current theological terminology, Weiss discriminates with care. He presents it best, perhaps, as parallel with *Wissen* and *Glauben* (p. 51), but also says (p. 103): "The lively feeling on the plane where the religious-speculative, the moral and aesthetic elements blend into each other, Fries called *Ahndung*." Again, he quotes Fries in a footnote (p. 103) to the effect that "*Ahndung* is an artistic apprehension of nature, an idea which alone can guarantee eternal peace between philosophy, art, and religion."

In connection with a sketch of Fries's life, Weiss points out his limitations, and in the critical sections gives many illuminating thoughts on religion, aesthetics, and ethics, and their relation to each other. He regards Fries as the "originator of the first detailed, psychologically founded, theory of the feelings" (p. 170), and in this and its relation to religion, he sees Fries's historical significance.

The book should appeal to men of varied interests. The philosopher, the student of aesthetics, the ethicist, and the theologian are all likely to be repaid by reading it.

HALL, FRANCIS J. *Creation and Man*. Chicago. New York: Longmans, Green & Co., 1912. xvi+353 pages. \$1.50 net.

Of ten volumes projected by Professor Hall, intended to cover the entire field of dogmatic theology, each to be complete in itself, this is the fifth. The point of